

But he is released from its influence when the Lord reveals Himself to Him."

This makes Sankara's May a theory more intelligible and less self-contradictory.

I shall next consider how far the Mayavadin's unreality of the world is consistent with the description of creation given in the Upanishads themselves. The first part of the -second Mundaka gives a description of the production of

various classes of objects from the Supreme Cause. The relation of created objects to the Creator is likened to that

of sparks of fire to fire itself, a similitude, very unfavourable

to Sankara's view of creation as merely apparent. The

Rishi says *"This is true. As sparks similar to fire come*

out of a blazing fire by thousands, so, my dear, various creatures

come out of the undecaying One, and also return to it." The

Rishi closes this description by declaring the essential unity

of the Creator and the, created. ^{ct} *The Person alone is all*

this: He is Karma i.e., deeds, discipline, and the Supreme un-

decaying Brahman. He who knows Him as hidden in the

heart, my dear, cuts the knot of ignorance even here." And

yet, Angirasa, the Rishis of the Mundaka Upanishad, is an

absolute monist like Sankara and does not

seem to consider
creation as an illusion.

The next important description of
creation is to be
found in the *Aitareya* Upanishad, Chapter I.
Although the
description is ^somewhat fanciful and
archaic (hence not
produced in part II of this Manual), it is
true to the two
fundamental principles of the *Vedantic*
doctrine of creation
namely, that the change implied in it is real
and the objects
created are essentially one with the
Creator. The author
begins thus:—

^{tf} Verily, in the beginning, all this was the
Self, one only and there
was nothing else blinking -whatsoever. He
thought, " Shall I send
-forth worlds ? He sent forth these worlds,
Ambhas, Marichi, Mara
and *Ap*, That *Ambhas* is above Heaven, and
it is heaven, -the .support.
.The *Marichis* are the sky, *Mara* is the earth
and the waters under